



The South India CHURCHMAN

The Magazine of the Church of South India

● FEBRUARY 1974

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CONTENTS

	Page
From the Editor	1
The Fourteenth Session of the Synod	2
Tackling Unemployment	3
Efficacy of Silence	5
Spiritual Revival	6
The Cost of the Will of God	7
Church in the Struggle for a Just Society	8
Letters to the Editor	9
Trends	10
Book Notes	12
News from the Dioceses	12

EDITOR'S NOTICE

Opinions expressed by contributors do not commit the C.S.I. The Rt. Rev. T. S. Garrett, Bishopstowe, Box 80, Tirunelveli 627 002, has edited this issue. Articles, reports and letters should be sent to the editor by the 5th of each month, if they are to be considered for publication in the following month.

The New Editor, to whom articles etc. should be sent in future is : Rev. Alexander D. John, The Christian Literature Society, Post Box 501, Madras 600 003.

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February 1974

When I wrote the January editorial, I thought I should be handing over the job to the new Editor from the beginning of the new year. He had an engagement outside India in January and therefore asked me to carry on for one more month. I can, however, now say that this will be positively my last gingerly occupation of the editorial chair.

A visit of Alexander John, our new Editor, some years ago to Tamil Nadu Theological College, Tirumalaiyur, stands out in my memory. He was then an SCM secretary, and when addressing the college branch of the Movement, made some challenging remarks about relations between boy and girl students and Indian marriage traditions. Some of the ordinands at Tirumalaiyur were right wing rather than left wing in their approach to this topic, and a lively debate was sparked off.

Marriages arranged by parents strictly within traditional caste alignments and with no more than the passive consent of the bride and bridegroom, dowries that follow the upward spiral of monetary inflation and all the other Aunt Sallies of Indian matrimonial custom had been the subject of oratory for many years before then, and they have not been any less of a hardy annual since, both in the SCM and other student societies. What has been the outcome? One hoped, when one first encountered the problem and the vigorous views of the young men at college about it thirty or more years ago, that at least, when the youth of that generation had reached middle age and had grown-up children, they would allow them more freedom and range in the choice of their spouses than they themselves had been accorded by their parents, but one reflects today that, with rare exceptions mostly among the élite of urban society, family pressures on the young and marriageable continue to operate much as they have done from time



immemorial. Has the letting off of so much steam on the subject made any difference?

The point, from which I have digressed, is that Alexander John can be expected to be a stimulating and provocative editor and to continue and enhance the tradition set by Professor Thangasamy. I only wish, after my brief experience of editorship, that there were a more lively response from readers of SIC. How meagre contributions are to its correspondence columns, and how often (not only during my brief months of editorship), when one mentions something that has appeared in its pages, one is met with a glassy stare, causing one to wonder how many subscribers actually read SIC rather than just buy it dutifully and leave it unopened on their tables.

At least do the new Editor the honour of reading his journal, not only his own editorial remarks, but the subjects he selects for airing in its pages by other contributors. Much, I have found during the last three months, depends on editorial stimulus in this respect. Some unsolicited contributions do come in. Indeed, many of them reflect the piety still largely characteristic of CSI, the piety instilled by early missionaries and Indian pastors of a century ago. Readers will detect some examples of this in recent issues and in the present one. As I say, it is more prevalent and characteristic than a more forward looking approach. But we all hope that those capable of writing articles in touch with present-day trends and developments will support Alexander John with their pens.

The Fourteenth Session of the Synod of the Church of South India

In the name of the Father, the Son and the Holy Spirit, the Moderator the Rt. Rev. Anandarao Samuel called the Fourteenth Session of the Synod of the Church of South India to order at 10 a.m. on the 10th January 1974. The Synod session brought to the Women's Christian College, 239 delegates—Bishops, presbyters and laity—as well as visitors and fraternal delegates from India and abroad. The latter were warmly welcomed by the Moderator on behalf of the Synod.

The Moderator in his address reported on the 25th Anniversary Celebrations of the CSI. He mentioned the willingness of Bishop Sundaresan to help the Church to start a spiritual life Centre where Eastern ways of meditation could be practised and demonstrated. The Anglican Consultative Council had decided to receive the CSI as a full member, which was a major break-through in our relations with the Anglican Communion throughout the world. The major concern of the overseas missions was how they could all jointly act in relation to the CSI as one Church in all dealings and relationships. He felt that the Dioceses and the Missionary Societies should move in harmony and mutual confidence.

Talking about 'The Church in the Struggle for a Just Society' which was the main theme of the conference, the Moderator directed attention to the role which the Church is called upon to play in dealing with the enormous problems which India is facing. Unfortunately the Church has often come to be regarded as an ally of the oppressors and the capitalists. Christ's earthly ministry included the secular needs of the people. The urgent duty of the leaders of the Church is to educate our people towards concern for the total needs of a person.

The Church has to be with the oppressed, which in turn may call for a political revolution. The primary role of the Church is to create self-awareness among the people so that they become conscious of themselves as individual persons and thus release their energies for action. The hearts of the people have to be changed; so also the existing structures have to be broken. The emphasis in our ministry must be on people and not on projects. Projects and plans have to proceed beginning with real concern for people. Church members must be aware of their responsibility for meeting the total needs of others. We have to learn to work with people of all faiths in the establishment of social justice. The basis of action towards social justice should be love and non-violence. All these have to be rooted in our faith in Jesus Christ as central to our life and action.

Dr. Russell Chandran presented the main address, namely, 'The Church in the Struggle for a Just Society Theological Basis.' Declaring that both in the Bible and in the history of the Church faith becomes evident in the context of man's struggle for a meaningful life, he gave instances of this emphasis both from the Bible and from Church history. He also pointed out the betrayal of this principle by the Church at many points whenever it dogmatically affirmed a particular formulation irrespective of the reality and the experience implied in the formulation. The World Council of Churches sharpened the economical concern for humanisation as a key to justice which in other words may be described as a theological anthropology. Transcending the barriers brought about by racial, economic, social, religious and moral differences, Jesus called people to accept one another in an inclusiveness of life. Through baptism we receive Christ into our lives and through his indwelling in us we represent

him and communicate to him and serve others as instruments of his love. He who came and identified himself with the oppressed, continues that solidarity and therefore we are called to discern his presence in the cry of the oppressed for justice and spontaneously respond with the demands of love. The most important dimension in the struggle for justice in India is the economic one. In India the proclamation of Jesus Christ as good news should become challenging and meaningful and inspire action which will promote the struggle. This demands reformation of our theology. Such a reformation would demand our identification with Christ and with the nation in its struggle to achieve the national goals of integration and justice. Finally the Church is to be identified with the oppressed who are victims of injustice and exploitation.

Mr. D. Santhosham, a distinguished lawyer from Madurai, presided over an exciting panel discussion. The other members of the panel were Mrs. Alda Fowler, MLA, Dr. C. T. Kurien, Dr. M. A. Thangaraj, Bishop Selvamony and Rev. Sugirtharaj. The contribution of the World Council of Churches in challenging the Churches to reorientate itself and to participate in the struggle for justice was acknowledged. A large gap between the promises and performances of the politicians was recognized as the major political problem in India. It was felt that the existing structures were to be changed and that the masses were to be motivated, mobilized and helped to fight against injustice. Mass poverty in India was recognized. It was affirmed that 40-45% of the people were not able to buy even 10 kilograms of rice per week. The situation demands a revolutionary change. The revolution in this context meant the purposive use of power to change the social order. It was felt that the chief imbalance is in our own minds and that the revolution has to begin in the outlook of people. A strong plea was made for a radical overhaul of our educational pattern. We must have application-oriented education.

The Synod Ministerial Committee in its report requested all the Dioceses to take advantage of the opportunities provided for scholarships for further training of clergy. A plea was made for retraining all the presbyters from time to time. The Liturgy Committee recommended a revision of Morning and Evening Worship and the publication of the revised version of the Collects and the Sunday lessons. The Dioceses were asked to encourage wherever possible the experimental use in worship of action and movement on the part of the congregation. The Synod Board of Education called for seminars on Student Counselling and Career Guidance from time to time in different dioceses. The Tamil Inter-Church committee for religious education was allowed to extend its work of preparing books for imparting religious education in schools in various languages.

There was an interesting debate on the paper on Baptism which was sent to the Dioceses for further study. The Synod recommended the Baptism of children by presbyters of the congregations.

A Committee of five was requested to study the implications of the amendments to the Income Tax Act, 1961, and to investigate the investments of the Church of South India taking into consideration the political, social and economic aspects.

The Synod noted with joy that three sisters were admitted into the Order for Women during 1972-74 and that three others have joined as probationers. The Women's Fellow-

ship of the Church had appealed for Rs. 6,000 from each Diocese to create an endowment which would pay the salary of a full-time General Secretary.

Bishop Philipose Mar Chrysostom took Bible study on the mornings of the Synod. A keynote of his theme was that man could only be truly man in an authentic society and that it was the task of the Church to redeem society and enable human personality to develop and find fulfilment in fellowship.

The members of the Synod were divided into 17 groups and studied the following subjects with special emphasis on action to be taken by the Church in the next two-year period. The subjects were:

- (a) Social Action for Social Justice.
- (b) Political Involvement for Social Justice.
- (c) Caste and Social Justice in the Church.
- (d) The Church and the Use of its Resources.
- (e) The Church and its Institutions.

It was evident from the brief summary of the findings of these groups which were received by the Synod in its final session that they had all been critical of the Church as it is and of its institutions and enterprises as they are at present conducted. Among the recommendations made were those for stricter vigilance at all levels to ensure integrity and competent management, for training programmes for those engaged in administration and for a redirection of our whole educational enterprise to make it more truly educative and relevant to the needs of youth in India today.

There was a hopeful note, giving cause for appropriate thanksgiving, in the reports and resolutions concerning relations with other Churches. Several provinces of the Anglican Communion have in the last two years defined their relations with CSI in varying terms—'communion', 'inter-communion', 'full communion'. 'Full communion' continues to be the desire of CSI itself, as was made clear in the resolution welcoming these Anglican overtures, of which more may be expected shortly in response to the lead given by the Anglican Consultative Council.

At least these new definitions of Anglican relations with us indicate that the old uncertainty and opposition to CSI in some quarters are now matters of past history.

As was expected, relationship between CSI and the Churches of North India and Pakistan has progressed by mutual resolutions to the establishment of full communion. Fraternal delegates at the Synod from CNI stressed on more than one occasion the need for constant consultation and

common action by the two Churches to be achieved for the most part by participation of delegates from either Church at the level of our respective Synod Committees and Commissions.

While CSI-Lutheran negotiations tend at the moment to mark time, it was evident that the conversations with the Baptists in Andhra have recently come alive. It would be premature as yet to say that there has been a significant breakthrough here; but the Synod was asked as a matter of urgency to give authority to the CSI-Baptist Inter-Church Communion to discuss the question of infant and believers' baptism on the lines of the relevant section of the Constitution of CNI, where agreement was reached to enable Baptists to come into the United Church. Briefly this approach to the problem comprises the acceptance of both traditions of Christians of Initiation: infant baptism and believers' confirmation on the one hand, and infant dedication and believers' baptism on the other, while disallowing any repetition of baptism. The prayers of the Church are asked for these negotiations as they move forward.

Progress was reported in the implementation of the plan for development of Technical Education. The Synod resolved that in each of the four language regions steps should be taken to set up an industrial unit, at least on a medium scale, with a company form of management in which there will be participation both by the Synod and the dioceses involved.

The working out of this plan will mean the formation of a Technical Education Trust with a working committee or board to make plans and regulations in consultation with experts for the effective establishment of these industrial enterprises.

At the end of Synod Bishop Newbigin, the retiring Deputy Moderator, presided at the installation of the office-bearers elected for the coming biennium: the Most Rev. Anandarao Samuel, as Moderator, the Rt. Rev. Solomon Doraiswamy as Deputy Moderator, Mrs. D. L. Gopal Ratnam as Hon. General Secretary, and Mr. P. Chandy as Honorary Treasurer. Immediately after this Bishop Newbigin and Mrs. Newbigin were given a moving and affectionate farewell, several tributes being paid to their outstanding services as missionaries since 1936 both at this final ceremony and at an earlier reception to the Synod delegates by the unfailingly hospitable diocese of Madras.

ALEXANDER D. JOHN
T. S. GARRETT

Tackling Unemployment at Parish Level

BY MAJOR A. V. THOMAS (Retired)

'Having eyes we do not see, having ears we do not hear'

What the Lord said was correct, having eyes we do not see and having ears we do not hear. His statement is most true in the case of our young people in schools and colleges and those who have finished their studies and are searching for work. They do not seem to see with their eyes and hear with their ears.

We know that unemployment is increasing daily amongst educated unemployed. We also know that many employers complain because they are unable to get young people who have the right attitude to work. The essential competency or skill in any trade and a strength of character which

will sustain them in any fruitful productive activity, has been much wanting in young people who search for jobs.

Unemployment is more a mental attitude than a forced state of physical or mental inactivity. It is the result of a combination of a psychological attitude which considers manual labour below human dignity and hankers after white collar jobs in the shade. The victim of this mental attitude does not realise that this type of work not only is injurious to the body but also putrefies the soul, because it goes against the biblical tenet, 'Thou shalt live by the sweat of thy brow.'

In a city no matter what its extent is, parishes can easily identify unemployment and under-employment before we can formulate a plan for helping in its eradication. We should identify the areas and the groups so that effective measures can be taken to stop this growing tendency of young people not to take to productive employment by standing on dignity and abhorrence of manual labour. In this assumption we have to keep in mind that the results are to help in formulating measures that can be of a preventive nature as well as a curative kind. In other words it is to be found how we can help young people to complete their academic education at middle school, secondary school, pre-university and college studies and at the same time at each stage teach them the basic skill of a profession or trade by which they can enter into some productive work that will sustain them if they have to drop out from school/college at the end of each of these stages. The curative aspect of this plan would be to find out the groups of young people who are drop-outs or who have finished their academic education and have no basic skill for remunerative employment and have them trained for some basic skill which will earn them a living wage. For this kind of groups, production centres are to be started after a thorough evaluation of the local hereditary skill, inherent in the community or group; the financial or material resources available in the parish and the leadership and management skill the Christian community is able to offer. The production centres are to be established in all sincerity and faith, taking into consideration the marketability of the items produced. If this is achieved then the Christian community in all parishes would not have a single unemployed young person.

In the setting up of production centres two sections of the community can contribute vital assistance. The first are those who are professional retired people who have plenty of time at their disposal, mature experience and professional skill in general administration and in their own profession. Both these qualities can be used by the young people of the community, provided they are motivated to help in such a project. The second section of the community which can help in providing work experience or basic training to young people are those who have business, workshop, small industry or factory of their own and are prepared to take young Christian people and help them to learn work and acquire basic skill and work experience.

In the matter of secretarial work, collation of information and other data required for these projects, youth groups and Christian men and women organisations can be of great help.

What shall we do? I suggest a mass programme in parishes. Firstly to evaluate land available for cultivation in each house and collectively in each parish. Secondly we find out how much Church property agricultural and/or buildings are not used now. Thirdly that we co-ordinate the material resources with the human resources and find and put a man who can lead and manage; helped by a group leadership of those who will dedicate themselves to raise the living standard of the parishioners and who will be honest and sincere in all matters including money. Fourthly we should survey each parish for the special talents, if any, of that area and implement programmes of utilizing such talents and integrate it to produce marketable products. Fifthly, service of a group of specialists should be made available to parishes to implement such schemes and an efficient organisation for marketing built up in each region. The need for such effective and dynamic Christian action is required here and now.

The statistics for the period January to August 1972 of the work of the Vocational Guidance and Employment Centre functioning in the Community Service Centre, Balfour Road, Kilpauk, Madras 600010, given below, would

indicate the benefit of such a vocational and employment guidance centre.

		No. of Persons called in for Registration		No. of Persons counselled		No. of employers contacted	No. of Persons placed	
		M	F	M	F		M	F
January	..	61	27	49	15	21	9	1
February	..	59	31	44	23	12	11	4
March	..	65	22	7	16	12	2	11
April	..	52	22	4	—	19	4	—
May	..	42	28	24	10	24	7	3
June	..	55	43	48	21	12	1	1
July	..	67	35	34	18	12	7	2
August	..	49	18	37	11	7	17	7
Totals from January to August 1972		450	226	247	114	119	58	29

It will be interesting to know that when a five star hotel needed chamber maids to be trained and eventually permanently placed for service in that establishment, they approached the above office. Over twenty-five girls were sent for interview and twenty were selected, trained and ultimately employed. This is only one instance. A parish alive to the need of actively assisting the unemployed and involved in such efforts can greatly mitigate this pressing problem.

I wish to quote a small passage I read the other day. 'We as men are as different as night and day, as a cactus is and a rose. But God uses men. We are God's resources in our area. The things God has given us, our ways of thinking, of doing, our talent and ability—all that we have and are—these are special gifts. He wants us to take WHAT WE ARE and WHAT WE CAN DO and use it for His ministry to bless others'. Can we rise to the occasion? Christ is calling you and me. Are you hearing His call? What is your answer? Let us join and pray 'Lord, you have given us the precious power of seeing and hearing. Lord, open our eyes to the areas where we can actively engage to help the unemployed and underemployed in our parish. And having dedicated ourselves in the way you want us to be associated, Lord, give us the power to hear Thy voice, guide us in every step we take, so that we may follow in the right direction in accordance with THY WILL, AMEN.'

Efficacy of Silence

by IGNATIUS ABSALOM

Is silence really golden? The answer to me is an indisputable affirmative. The language of silence has been keenly appreciated by our ancestors in India and abroad; and today the need for silence is the most essential. Amidst noise, turmoil and every kind of noise pollution, the need for silence is indeed very much felt.

Silence has enlisted the best efforts of the best of all men in this universe. It certainly has several inherent values. A simple, natural, effortless and spontaneous practice of silence for some twenty minutes a day has transcendental effects. Ultimately it succeeds with the speed of a tortoise over an over-zealous hare in this civilized world. Everywhere around us, we see the 'whirr, whirr, and the whiz' of sophisticated lives, full of sound and fury, that upsets every kind of nervous system. Surely those who practise silence periodically, even for a short duration, are obliged to confess that it is a vast treasure house of implicit 'resources of power', yet to be disclosed to suffering humanity. Anywhere reflective thinking helps digestion of facts and assimilation of new ideas, done in a cogent way. It is a spiritual experience that transforms self, and this has many grades, degrees, qualities and purposes. Aeschylus used silence to forebode evil and reveal things, stark and ominous—as impending disasters. Shakespeare uses silence in dramatic causes, to convey a rich meaning to the speaker's words in all his dramas. In fact, to him, silence in these circumstances is more eloquent than words. In the daily Holy Mass of Roman Catholics, silence during the Elevation time has a rich meaning, as it occupies the strategic location. There the holy silence actually means 'Be still, and know that I am God'. If only there could be absolute silence, God reveals Himself readily and fully; and one's soul communes uninterruptedly with its Maker. Here it becomes a divine 'in-filling', uplifting and redeeming experience. It obviously nurtures spiritual growth.

Among the Quakers, there is the 'Silence of Fellowship'. And among the Moral Re-Armament devotees, silence gains a rich meaning. They say, 'If man listens, God speaks'. Silence restores the freshness and spirit of the first century Christians. Surely silence in this category does not accommodate idle fantasies. To people who practise the transcendental meditation of Mahesh Maha Rishi, silence is a daily discipline, as it keeps down one's lower nature and the mind's disordered thoughts and turbulent emotions.

Pythagoras practised silence to control his tongue and subjugate it to his mind. Before the Blessed Sacrament on the altar, one observes religious silence to maintain an atmosphere free from popular defilement. Among the Buddhists silence is stressed to put off all barriers that separate an individual from the One, Supreme, Innate, Essential Oneness. Lao-Tze also commends silence, as 'The Way', which leads to the survival of a more worthy person in oneself. Meals are taken in silence in Catholic Retreats to indicate that instead of 'I am eating', it is 'There is an eating'.

Sufism also believes steadfastly in silence to burn out selfish thoughts. To them, meditation and contemplation are basic concepts. All people can commune with the Holy Spirit in rich silence, so as to enjoy an open vision, whereby one can find solution to life's problems. Saint Benedict practised austere periods of silence. Surely people who practise silence know fully and clearly how it improves one's vigour and restful alertness. After all, tranquillity is merely a sound ordering of one's mind. And in 'Speak not, but

keep a solemn silence, and the mercy of God will come down on you', there lies the origin of the healing skill for a maturing soul.

Here then is available an intelligent handling of a dynamite, noted for intensity, concentration and conviction. It has a tremendous constructive value, hidden and transmissible, as the fruit of a deeper sensibility—a master mechanism of a mental make-up. Its voltage determines the degree of its daily advance and sure attainments.

All things in the universe move in majestic silence. The moon and the sun move smoothly in silence. The sap in every branch of a plant or tree flows freely in eternal silence. Likewise only in the steady cultivation of daily silent exercise of the mind, your self gets enlarged, pulse by pulse. As the ancient wise men of Greece said, 'Man, know thyself', and it becomes authenticated only through silence, in which Mahatma Gandhi too had infinite faith. Mahatmaji said, 'Turn thy searchlight inwards', for the mind gets at once its spiritual warmth, and its darkness brightens. Goethe practised silence in the fullest measure, as he wrote passages of great beauty and truthful values. To him, in such intoxicating moments, ideas surged as a heap of burning coals, warming one another in strength and freshness.

As one surrenders oneself totally to the Supreme Being, the communication becomes instantly spontaneous, as if one enjoys direct dialling or switches on one's own radio set. There is immediate enlightenment as between Mary and Jesus (John 20: 16), where Christ spoke only one word, 'Mary'; and the reply was 'Rabboni'.

We lose a good deal of tranquillity by repeated chattering and infinite gossip. Oft-repeated exclamatory prayers, novenas and intercessions lose their value before silent communication with the Holy Spirit. The emergent Self helps then to restore a life of meaning; and silence gains its rightful place in life and self-education. As in St. Luke 24: 15, Christ opens their understanding to read aright the Scriptures. The High Priest in Christ is eternally silent. 'Answerest Thou nothing?' asked Pilate to Jesus; and Jesus remained silent (Luke 23: 9). There is the rich silent discourse from the Creator to the created, where the sense organs are distinctly perceptive very sensitively. A muddy heart and a stormy intellect get repaired by silent transcendental meditation. There is an experience of absolute oneness—an Advaitic repetition. The 'Sadhguru' and a disciple understand correctly their right relationships. There is an opportunity to fill one's minds with only virtuous and moral thoughts, useful suggestions and creative impulses set in right proportion. They have a purpose in life, as they serve as a means of liberation from bondage. 'Thus a mind is trained to maintain BEING at all times'—says Mahesh Maha Rishi in his classic, *The Science of Being and Art of Living*. I can only plead that all people would read this book, and derive the greatest profit with pleasure. In this way, the fulfilment of human consciousness marches towards the realization of God-consciousness, which sheds light on all the relative values of life. And there the unmanifested divine glory of the Supreme being dances in the manifested sphere of life, as the Absolute reveals itself in the relative. This gives rise to universal love and world brotherhood. 'Under Heaven, one family', is the criterion of thought emanating from this mental exercise. Cosmic life gains expression in activity. From thought to action and from action to fulfilment

is one's goal in life, as one's eyes behold the purpose of God, and 'one's ears hear the music of cosmic life one's hands hold on to cosmic intentions, and one's feet set the cosmic life in motion, and you hear but the voice of

silence. And you become the living expression of the omnipresent, omniactive, and omniscient cosmic existence. This is assured to you if you know the art of maintaining silence.

Spiritual Revival

By G. SILVANUS

I have been reading the addresses given to the International Missionary Council held at Jerusalem in 1928. In his address, the Bishop of Salisbury says, 'Revival indeed is His gift, the preparation of the Church for revival is in human hands.' The Bishop gives out the message in the right way. In every age the Ministers of God speak of Spiritual revival. For the world is fainting owing to sin. We all pray that the world may have peace. But do we repent of our sins? Have we confessed them before God with tears? Have we determined to lead a new life in God? If this is not done, how can we expect peace in the world? In the Scriptures we read, 'When you spread forth your hands, I will hide mine eyes from you, yea, when you make many prayers, I will not hear; your hands are full of blood. Wash yourselves, make you clean, put away the evil of your doings from before mine eyes. Cease to do evil.' We are commanded to turn to Him. When we do this, it will be the first step of our life. The Bishop says, 'The preparation of the Church for revival is in human hands.' His words are important. For the inner longing of a person towards God is very much creative and it implements the object. Psychologists may agree with Dr. Brisco who says, 'We are transformed as we pray.' The Reality of one's inner longing towards Almighty God works beyond thoughts. Spiritual revival implies all kinds of blessings as it leads humanity to repentance, the instruction of Jesus, by which only a man can be born again in Christ and becomes a member of the Christian Church. The main subject of the preaching of Jesus was repentance. When a man really repents of his fault, he becomes a new man and rejects the way of sin for ever. Jesus again said, 'Except a man be born again, he cannot see the Kingdom of God.' The members of the Christian Church are living in all Christian denominations and they are always one in Christ. All Christian denominations therefore work together for the strength of the Kingdom of God. The gaining of our Salvation in Christ and growing in relation with Him is the purpose of our life. If this fails, then life fails. The strength of our birth in the Spiritual realm depends upon the reality of our repentance before God. Dr. Hindson says, 'When I confessed my sins before God, I cried out.' There is no need to change denominations to be saved. Christ from whom we gain Salvation is the Centre of all Christian denominations and so they are equally respected though they are worshipping God in different ways. But the attempt we make for Church Union is commended. If this is possible, it would be more valuable.

The born again Christians worship God according to His will, 'in Spirit and Truth'. We cannot worship God as He commands unless we are born again in Him. Men experienced in religion always emphasise the instruction of our Lord on repentance. Dr. Vincent Taylor writes, 'No man can find peace with God until he cries, "I have sinned before heaven".' When Jesus spoke of new birth to Nicodemus, Nicodemus could not comprehend what it was. So, perhaps, most Christians fail to understand it today. They decorate and polish the traditions justifying themselves,

forgetting the inner life that their forefathers had. In the Church, no tradition can be followed up beyond Christ and His commands. Wherefore Bishop Loyd said, 'The publican was faithful to the covenant bond, because he came with all his load of sin, and took God at His word, casting himself wholly upon His mercy: "God be merciful to me a sinner." The Pharisee, on the other hand, was one of those who trusted in themselves. He made the mistake which so many Jews made and so many others make today, namely, of thinking that righteousness consists in the performance of good deeds rather than in humble dependence upon God. Whoever we may be or whatever we learn or perform in connection with the religious world, it will be only like "waterdrops on lotus leaves" unless we are born again through repentance which is the first and radical instruction of religion given by Jesus our Lord.' Rev. Bernard Fox writes, 'There can be no true Salvation from sin without the real faith which results both in repentance and in self-abandonment.'

Although this is a truth, yet a man hides and shrinks from acknowledging his defects and sins before God. When a man really repents of his fault, he is driven away by himself for ever from the fault which he had committed before he repented. He really repents of his fault, that means, by the reality of his repentance, through the abundant love which we see on the Cross, he is transformed as a new man delivered from that evil which he had committed once. If he has really repented with his whole heart, his life will be long; it depends upon the reality or the measure of his repentance. A man who really repents of his fault cannot repeat the same fault lightly. If he does it again next time, he may not repent of it, because he did it consciously. But if he gets a chance for repentance he is fortunate; if not, it is rather dangerous. Similarly, by the repentance and confession of our sins before God, we become new men and reject the way of sin for ever. A genuine repentance fulfils the cause. Sin separated man from God for generations and thus he is involved. To turn to God is not very easy for him. A spiritual revival guides him to do so. Rev. John says, 'Rebirth or regeneration can take place only by and through Jesus Christ. The grace and love of God are mediated to men within the Church, but the essential power behind it all is the power of the Spirit. All the work of the Church, all the words of the Church, all the Sacraments of the Church are powerless and ineffective unless the power of the Holy Spirit is there. However well a Church may be organized, however splendid the ceremonies may be, however beautiful its buildings and however elaborate its worship, all is ineffective without the power of the Spirit. To the people of the early Church, the Spirit and the Risen Christ were one and the same. How then can this Spirit which has departed both from the individual and from the Church be restored? The first and foremost requirement is genuine repentance. This call to repentance is the beginning of the preaching of the Gospel. The individual and the Church must be conscious of his or her own sin and confess it. One thing is clear. Revival in the

Church does not come from the increased efficiency of its organization, it comes from waiting upon God. The eagerness of our mind towards God is indeed creative. Spiritual revival results according to the inner longing of a person to implement the cause in him or in her. It is right to say that 'the preparation of the Church for spiritual revival is in human hands'. The time is advanced for a spiritual revival so that the world may be protected and

saved. A religious revival often has been a national necessity. Great revivals of religion have resulted in social and political reconstruction. A spiritual awakening redeems the world to the right path. The progress of the world is largely made up of successful revivals. The revival of religion has been the inevitable precursor to social and political reform. A mighty world-wide spiritual revival is the answer to our need today.

The Cost of the Will of God

by P. JOHNS, *Erode*

The greatest honour a Christian can show to God is to make a genuine attempt to find the will of God and live accordingly. A life lived in the perfect will of God is the one which is an odour of sweet smell, a sacrifice acceptable and well pleasing to God. An average believer is careless to find His will concerning him because he thinks that the day of his salvation is the Alpha and Omega of his Christian life. In fact, forgiveness of sins is only a prelude to the life dedicated to the fulfilment of the Will of God. Many a young man has made a shipwreck of his life by failing to seek His will. In the Sermon on the Mount the Lord Jesus Christ makes it crystal clear that none but those who do the will of God shall enter the Kingdom of heaven. On one occasion Jesus Christ was informed of the desire of His mother and brethren to speak with Him. But all those with Him were taken aback when He, stretching forth His hand towards His disciples, said 'Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.' Hence it is of vital importance to know that one's life on earth has to be wholly according to the will of God.

The Bible records that David was one who was after God's own heart. He deserved this honour because he desired to do His will alone. In the Psalms he writes that he delighted to lead a life planned and mapped by God. Yet David was not a perfect man. He committed many serious sins for which God had to punish him severely. When he humbled himself and repented for his sins, God not only forgave him but found pleasure in him. This is because basically David had a mind to carry out God's plan and purpose. This is true with every Christian. Though there may be faltering, despite repeated failures and rebelliousness in one's life, one will be after God's own heart if only one has a desire to fulfil His will.

At times it becomes very difficult to carry out His will. But it is a great honour and privilege to follow His footprints under such testing circumstances. Henry Huss of Germany was a godly man whose life bore an excellent testimony. One day he heard a knock at his door where he was living alone. As he opened the door he saw a woman with a baby in her arms. Saying, 'This is the fruit of your sin,' she thrust the baby into his arms and left the place quickly. His neighbours mistook him for a preacher who lived a debauched life. Henry found no means to prove his innocence. He had to bring up the baby till he grew up into a boy. Bearing inexpressible sorrow this innocent man prayed to God as to why such a thing had to take place. God said to him, 'Dear Henry! you have to suffer the sins of others.' God's will for Henry was to live a life of shame and grief. It was a hard lesson to learn in His School. It is during those days Henry understood what it would be to suffer for the sins of others. He realised how much would have been the grief and sorrow of our

Lord Jesus Christ when he was despised and rejected of men. Henry could not imagine the sufferings Jesus bore in our stead when He was wounded for our transgressions and bruised for our iniquities. One day the woman appeared before him and confessed her sin for labelling him as an adulterer for all those years. As Henry suffered for the woman's sins, when fulfilling His will, sometimes we will have to take the cross on our shoulders and run with patience the race that is set before us.

Enoch is one in whom God was well pleased. He never failed to move in the direction shown to him nor did he express bitterness as he lived under His guidance. To him three hundred years of close walk with God were years of joy and happiness. His life was one of perfection. They walked so closely that God never allowed normal death to Enoch, but translated him to be with Him for ever. It is expected of every Christian that his life should be totally free from regret in the coming day when we stand before the Lord.

A Bible School teacher once said to his students, 'I have lived most of my life on God's second best.' This teacher was called by God to go to Africa as a missionary. He had turned aside this call as his marriage came in the way. With the primary purpose of making money he managed to get a job in a bank. Yet God continued to speak with him for a number of years. But he refused to yield to His call. One day his baby died after he had fallen from a chair. This drove him to his knees and to make a thorough search. After spending a night of tears this teacher gave his life completely into His hands. By then the door was closed to go to Africa. The first best choice of God for him was lost for ever. Then he became a teacher in a Bible School which was His second best. This may happen in the life of Christians. Let us be careful to do the best of God's choices for us. Usually the testimony of those who do God's second best is bathed or marked with bitter tears.

Apostle John in I John 2:17 wants us to be careful not to miss to follow God's will. The world and all its passionate desires, which may be dear to a Christian, will disappear. But he who does His will is part of the permanent and cannot die. So let us resort to a permanent and undying life by seeking to fulfil His will. In fulfilling His will let us walk just as our Lord walked.

Though His life was confronted by the threats of Jews and the powers of darkness, He never hesitated to do what His Father required of Him. His daily food was to fulfil His Father's will (John 4:34). Just as we crave for food to nourish our bodies, so also He craved to do the will of the One who had sent Him.

May God help us to say on the last day of our journey the same words of St. Paul, 'I have fought a good fight, I have finished my course, I have kept the faith.'

Church in the Struggle for a Just Society

At the Synod that met in January, after the Main Theme address given by Dr. Russell Chandran and after the Panel Discussion on the subject led by Mr. D. Santhosham, the Synod divided itself into 17 sections and had serious discussions on the subject. They probed through the various issues and the types of participation in the struggle for a just social order. At the end of the Synod, the leaders of the sections and the two co-ordinators of the sections produced a document containing the recommendations of the sections and these recommendations were presented to the Synod at the last session and were approved by the Synod as guidelines for action and work in the next biennium. I have pleasure in giving below these recommendations:

Recommendations from the Synod

There is a gap between the Church's comprehensive understanding and treatment of the issues of social justice and its participation in the struggle for a just social order. If notions of justice are to become meaningful they should find expression in appropriate structures and through programmes of action. The Church's failure, especially in the recent past, to respond in such a way to the demands of situations has given the impression that it is a supporter of the status quo.

In our country the struggle for the establishment of a just society has assumed a great significance and urgency. This necessitates a radical restructuring of the existing socio-economic order. The Church cannot and need not be the main agent for such a transformation. In fact, in our situation the Church can play only a humble role. However, it has the obligation to work with all forces committed to the creation of a just society and to translate its concern for justice into concrete action in its own sphere. The Church's commitment to Christ, the Lord of justice, demands its identification with the nation in its fight for a just order, and more especially with the oppressed and the victims of injustice. At present the most pressing problems, namely, mass poverty, glaring social and economic inequalities and widespread illiteracy call for immediate remedial action. The following recommendations are made to draw the attention of the Church and its members to these problems and to enable them to participate in the fight against these evils.

I. The Synod draws the attention of the *Dioceses and parishes* to the following:

1. The highest priority should be given to educate the masses with a view to making them conscious of the exploitation they are subjected to, their rights and their capability for action for changing this situation. A beginning for such education could be made at the level of the local congregation, especially in the rural areas, following the regular Sunday worship service.

2. In the parishes (and viable groups of parishes confronting similar problems) cells consisting of people who combine a concern for the rights of the poor with expert knowledge in the various aspects of the problem could be set up and such cells could study the implication of land reform legislations, minimum wages acts and other legislative measures.

3. Many small farmers and other small producers are not able to take advantage of facilities made available to them by Government departments and voluntary agencies because

of lack of information. Organised liaison work by members of the parishes and Dioceses will go a long way in helping these people.

4. The Church can also give a lead in mobilising the masses for action. This will call for active involvement with political parties. An exclusive political party for Christians is neither advisable nor practicable. But the Church can help in educating the people about the programmes and operations of the various political parties so that they can make informed and judicious choices. The Church can provide a platform for leaders of parties and candidates for election to meet the people and be questioned by them. The Church can also encourage its members to stand for election to the various legislative bodies.

II. With regard to the *traditional areas of the Church's service to the Society*, the Synod recommends:

1. In the field of education, new forms of service should be attempted. Specific areas are:

(a) Developing new forms and methods of primary education which can impart a new sense of values and relate studies more closely to the child's environment.

(b) Supplementing governments efforts, for instance: single teacher schools, implementation of compulsory education schemes, etc.

(c) Providing education for the drop-outs.

2. In medical service, the emphasis should shift towards programmes of preventive medicine and community health.

3. In the use and development of Church properties, housing for the poor should find a special place.

4. Social programmes in urban areas should pay special attention to the needs of the migrants, the rehabilitation of released prisoners, care for the children of working mothers and slum dwellers.

5. Apart from having worship programmes on national days such as the Independence Day and the Republic Day, special attention could be paid to workers on the first Sunday in May, to the United Nations and World Peace on the Sunday closest to the U.N. Day, and to children on the Sunday nearest to the Children's Day.

III. The Synod recommends that the *members of the Church* should take the following measures to promote justice in personal and social relationships.

1. The right of domestic helpers for better service conditions, fair wages and to be treated with dignity should be recognised.

2. It is important to fight the social evils of caste and communalism. One way to achieve this is to start new activities and associations, for e.g. dramatic clubs, reading rooms, sports meets, etc. where people can co-operate, mix and mingle freely. Such activities of an on-going nature should be preferred to sporadic demonstrations like inter-caste dinners. Members of the Church can take the initiative to establish community centres around which these activities can be organised.

3. Members of the Church whose economic position is satisfactory compared to the widespread mass poverty in the country have the obligation to take into account the national situation and the needs of the poor when they press for their own economic advancement.

4. In matters like buying and selling of property and the use of personal resources, members should not take unfair advantage of the poor and the oppressed.

IV. The Synod *views with concern* :

1. That caste continues to play a prominent role in the affairs of the Church itself, especially in matters relating to marriage, appointments in institutions and election;

2. That allegations of misuse of funds and resources of the Church and its institutions are often heard;

3. That the Church does not pay sufficient attention to the proper utilisation of its resources and that many forms of wasteful expenditure are indulged in while pressing needs remain unattended to;

4. That there is inefficiency in the management of many of our institutions.

V. In the light of the total situation as indicated in the previous sections, *the Synod now proposes* :

1. That dioceses should have Commissions on social and political concerns similar to the one set up at the Synod level.

2. That advisory councils at Synod and diocesan levels should be set up to advise and help young men and women in problems relating to marriage arising out of considerations of caste, dowry, social status, etc.

3. That a Vigilance Commission at the Synod level be set up to deal with allegations of corruption in the Church and its institutions.

4. That training programmes should be organised for the benefit of personnel in administrative positions in the Church and its institutions.

5. That studies should be conducted at the parish level examining the composition and structure of the parish itself—occupation of the members, their socio-economic background, habits of Christian giving and the stewardship of the resources of the parish.

6. That a Synod Aid Fund should be constituted on the basis of contributions from dioceses for the support of dioceses in special need.

7. That a training course (under the joint auspices of the Commission for Social and Political concerns and the Committee on Laity Work) should be organised during the biennium for training leaders to educate the members of the Church on all these problems.

8. That institutions like the Christian Institute for the Study of Religion and Society, the Ecumenical Christian Centre and the Community Service Centre be requested to undertake special studies relating to the involvement of the Church and Christians in the field of social justice. The following special areas are suggested for the current biennium :—

(a) Mass poverty and Personal styles of Living.

(b) Migrants to Cities.

(c) Use and stewardship of Church Property including the question of foreign support.

(d) Church Institutions.

(e) Community Health.

(f) Methods of Mass Education and Mass Organisation.

(g) Power and the Social Revolution.

MRS. D. L. GOPAL RATNAM.

Hony. General Secretary.

Letters to the Editor

THE PASTORS WE NEED

Dear Sir,

We get indeed a glorious thrill if windows of Heaven open with showers of blessings from a Pastor, who is likable and the most appropriate to a parish. The vast congregation will sing Hallelujahs, if only a good Pastor is in their midst. And his work too becomes satisfying and richly rewarding. He may sob out his heart to God, and feel physically exhausted; but his weary heart gets adequate thanks from his parishioners. Such a pastor is indeed a shepherd, who knows his flock. But he should not treat them as mere sheep!

As he speaks individually or preaches from a pulpit, his messages have to be deep enough. He should not be named a compromiser or cranky person, as he has to carry the impression that he has an open mind, having his own convictions. As St. John the Baptist, he has to be a Minister unto Christ. He is after all a man sent by God to bear witness to the Light. With all his human limitations, what pleases most is that he has Divine authorisation (as one sent by God). It is his mission to make known the Lord of Creation and History to all of us—not being ministered unto, but to minister unto others, taking upon him the form of a servant. (Phil 2: 6-8).

And if in this category, he preaches Christ, he is readily forgiven all his imperfections and deficiencies. He may be a poor administrator, but he is as prominent as an Ambassador of Christ. His task is to evangelize and spread out Christ's message. Otherwise his words become a tinkling cymbal or sounding brass.

We would like to have a Pastor in whom we can discover a spirited evangelist, *with all the wisdom of an owl, harmlessness of a dove, gentleness of a lamb, endurance of a camel, devotion of a mother and the loyalty of an apostle.* If at least he promises to have any of these, he can hope for his failings and shortcomings to be soon overlooked. Otherwise his exhortations shall be ignored, and his directives will be thrown overboard! In one word, does my Pastor really remember that he is a *Messenger* from the Throne of God? On his ready and complete answer lies the tenor of his life as Pastor.

Human weaknesses we are prepared to set aside. But as our pastor stands on a clerical pedestal, we would seek to examine his feet, whether he could 'preach the gospel of Peace and bring glad tidings of good things' (Rom. 10-15). Otherwise, he wastes time in several meetings, building ineffective programmes for lunches, dinners and conferences or gets lost in administrative deadlocks. Does he leave the Word of God to serve tables? (Acts 6: 2). A Pastor has to give himself whole-heartedly to the 'Ministry of the Word' (Acts 6: 4), to multiply the strength of His followers. Is he now a man of Prayer and a keen student of the Scriptures? On this rests the spiritual tone of his parish. A line from Geoffrey Chaucer may clear this point: 'IF GOLD RUSTS, WHAT SHALL IRON DO?'

IGNATIUS ABSALOM,

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25th ANNIVERSARY UNIVERSAL DECLARATION OF HUMAN RIGHTS

Geneva—Rome (EPS)—On the occasion of the 25th Anniversary of the Universal Declaration of Human Rights (10 December 1948), we wish to bring to the attention of all Christians the thoughts which this event inspires in us. We hope that these considerations may encourage deeper reflection and may contribute to a greater consciousness in every Christian and every Church of their personal and collective responsibility regarding the promotion and defence of human rights.

The Universal Declaration of Human Rights, adopted twenty-five years ago today, was and remains a document of the highest importance. The fundamental and inalienable rights of the human family and all its members there proclaimed remain uncontested and demanding of respect. The Declaration's very existence stands as a constant challenge to unswerving commitment to the struggle for the creation of a truly human world. The Declaration, however, was adopted by a United Nations much less representative of the wide diversity of human culture and tradition than is that body at present. Its authors could not have foreseen many of the new ways in which power, wealth and technology are misused today to violate the rights not only of individuals but of whole peoples. Thus, the Declaration is a product of its times and, over the years, it has been necessary to amplify and add to its provisions through other international instruments. Yet the basic 'common standard of achievement for all peoples and all nations' of the Universal Declaration of Human Rights has stood the test of a quarter of a century.

The fact that millions live today in sub-human conditions is not due to the shortcomings in the Universal Declaration of Human Rights. It is because Nations have thirsted more for power than for justice; because some men have sought to increase their own share of the world's wealth rather than to promote equality among all members of the human family. We must also recognize that Christians could have done more to exercise their right and accomplish their duty to struggle against injustice and to

prepare in this way the change of some present situations.

Those who follow Christ, who became poor for our sakes, cannot be insensitive to those who are in prison, are tortured, hungry and thirsty. Our Lord has said that to ignore them is to forget Him. During this season of Advent our joy in celebrating the coming of Our Saviour and in recognizing Him living in every one of our brothers is mixed with the sad knowledge that many of those He came to save are still victims of racial, social, economic and ideological discrimination, imprisoned unjustly and tortured, suffering at the hands of oppressive rulers; forced to ask asylum in foreign lands. We are and we must be offended to see these things happening still in this so-called modern world to those with whom Christ has identified Himself. Further we strongly urge those whose words proclaim human freedom and dignity, but whose actions deprive men and women of their freedom, of their dignity, of their very lives, to show more respect for the inalienable rights of the human person.

The World Council of Churches and the Roman Catholic Church have often stated that the United Nations Organization is the chief temporal hope for world peace. They have repeatedly affirmed that the full realization of human rights is essential to the establishment of a peace which is just and lasting for all peoples. It is to be hoped that the United Nations and its member-states become more effective in the implementation of human rights so that they do not betray the expectations of the common peoples of the world, many of whom are still victims of human rights violations.

The fact that several countries have chosen this year to ratify such important human rights instruments as the 1966 International Covenants on Civil and Political Rights, and on Social, Economic and Cultural Rights is encouraging, and we wish that the Nations who have not yet done so, will take the occasion of this 25th anniversary to follow rapidly this lead.

Hope can at the same time be drawn from the realization that public opinion is every day more keenly alert to viola-

tions of human rights. The moral condemnation so widely heard once such violations are recognized is surely encouraging. Christians have a major

task to further such awareness and to help eliminate those barriers to it which still exist.

We take this occasion to appeal once again to local churches and particularly to Christian leaders and educators, to initiate or intensify programmes of instruction and sensitization on human rights, and corresponding duties, so that every person, regardless of race, religion, class or nationality may be aware of the quality of human life to which he is entitled. We call upon all people to join together now to cause the high ideals expressed in the Universal Declaration of Human Rights to become present realities. We remind all Christians, and especially those to whom higher responsibilities have been given, that we have been called by the Prince of Peace to serve our neighbours, not to be served.

Together we must promote and defend human rights, in each of our own respective societies. And in solidarity with all those who struggle for freedom and justice, we must intensify our efforts to remove the root causes of human suffering wherever it occurs.

MAURICE ROY,
*President of the Pontifical Commission,
Justice and Peace*

PHILIP A. POTTER,
*General Secretary,
World Council of Churches.*

WCC to Engage in Special Study on World Food Shortage

Geneva (EPS)—The current world food shortage will be the subject of a special study of the World Council of Churches, according to plans announced at its headquarters here. The WCC's Commission on Inter-Church Aid, Refugee and World Service (CICARWS), at its twice-yearly meeting in Sofia, November 25-30, authorised an investigation into the immediate causes of the serious global food shortfall and the responsibility of the churches in responding to it.

Scientists, geographers and economists will be asked to participate in

the enquiry, which will be undertaken in collaboration with the Commission on the Churches' participation in Development (CCPD) and the Commission of the Churches on International Affairs (CCIA). A consultation will be convened early in 1974 as part of the study process.

In this context the commission approved the WCC's \$ 3.5 million appeal for immediate relief and long-term development work in the drought-stricken Sahelian zone of West Africa issued in September. Guidelines for development programmes, worked out in collaboration with Action for Development of FAO, were accepted by the Commission. It also asked for urgent consultations with the Ethiopian Orthodox Church on the appropriate response to the famine situation in Ethiopia.

CICARWS met in Sofia at the invitation of the Bulgarian Orthodox Church. Commission members and consultants from more than 30 countries had an opportunity to participate in the rich liturgical life of the Orthodox Church and to see something of the life of all the Churches in Bulgaria. At a reception in honour of the commission, His Holiness Patriarch Maxim paid tribute to what had been achieved by the ecumenical movement and the WCC in the search for the unity of the Church and service to mankind.

The Minister of Religious Affairs joined the Patriarch in expressing appreciation for the World Council's contribution to international peace and understanding.

A major agenda item of the meeting was a continuation of the discussion started earlier this year on the future of the project system and the work of inter-church aid. Each year some \$ 9 million are channelled through CICARWS to more than 650 projects in 90 countries.

An 'open hearing' focused on how CICARWS procedures can manifest a real fellowship between the churches, which does not violate the integrity of either the 'receiver' or the 'donor'. An enlarged commission meeting will be held next year to widen the discussion still further and to consider CICARWS's input to the WCC Jakarta Assembly in 1975.

The urgency of the plight of Latin

American refugees in Chile was again underlined: deadline for the refugees to leave the country is December 31. Some \$300,000 are still needed for the reception programmes of the Church-based refugee committees in Chile and neighbouring countries, while places of asylum are urgently required in receiving countries.

Churches and their agencies were also urged to release money to the Fund for Reconstruction and Reconciliation in Indochina, which has a shortfall of \$2.5 million. The commission welcomed news that the fund had recently made a grant of \$2 million to reconstruct and re-equip a hospital in North Vietnam.

In other actions the commission:

agreed to continue the migration secretariat at least until the next assembly;

heard Dr. Alan A. Brash, the outgoing director who has been appointed a deputy general secretary of the WCC, report 90% coverage for the churches' priority projects in 1973;

noted that CICARWS income had quintupled from \$4 million in 1960 to \$22.9 million in 1972 and that it is now foreseen that the service programme of \$996,190 plus S. Fr. 5,501,000 for 1974 will be substantially covered;

approved the continuation of a programme of material assistance to liberation movements in southern Africa covering medical supplies, educational equipment and agricultural tools.

Faith and Order Commission Scheduled for Ghana in July

Geneva (EPS)—The 130-member Faith and Order Commission of the World Council of Churches will hold its triennial meeting 22nd July to 5th August, 1974, at the University of Ghana at Legon near Accra.

Two main agenda items are the problems encountered in the search for the unity of the Church and the first results of a study entitled 'Giving account of the hope that is in us'.

This study, commended to the WCC's member-churches at the last Faith and Order Commission meeting at Louvain in 1971, is designed to stimulate Christians around the world to express their faith in contemporary terms.

Some 45 groups in 35 countries have accepted the challenge. Part of them will finish their work by July 1974 enabling the Faith and Order Commission to make a preliminary assessment of the results.

Starting point for the discussion of the unity of the Church will be the studies on 'Unity of the Church—Unity of Mankind' and 'Concepts of Unity and Models of Union'.

The goal of the ecumenical movement, according to a statement from Louvain, is 'visible unity in one faith and in one Eucharistic fellowship'. But how can this unity be expressed in concrete terms by the divided churches? And of what importance in this connection are the recently achieved agreements on Baptism and the Eucharist and the progress made towards a consensus on the meaning of ministry?

In a letter addressed to the commission members Dr. Lukas Vischer, director of the Faith and Order Secretariat, stressed the importance of the meeting in Ghana as a forerunner of the Fifth WCC Assembly scheduled for Jakarta in 1975 with its theme 'Jesus Christ Frees and Unites.' The Faith and Order Commission will be expected to contribute substantially to discussion on two assembly topics: 'Confessing Christ Today' and 'What Unity Requires'.

EPS.

Zambia Council accepts Kaunda's Challenge

Lusaka (EPS)—The Chairman of the Christian Council of Zambia, Mr. Hosea Soko, has termed the problem of drink 'this cancer which is eating the body and soul of the nation'. He proposed the calling of a national convention for the sole purpose of analyzing and finding a solution to the problem. And he pledged the Christian Council would support and participate in the convention.

Mr. Soko was responding to President Kenneth Kaunda's recent announcement that if drinking habits did not improve he would resign. 'I refuse to lead a nation of drunkards', he warned, and called on every sector of society, including the Church, to use its influence for reform.

MODERN EUCCHARISTIC AGREEMENT

Agreed statements with an introduction by Dr. McAdoo, Bishop of Ossory. SPCK, pp. 89, Price 65 P.

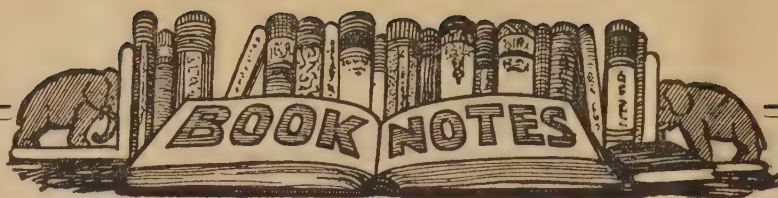
We in South India are familiar enough with 'agreed statements,' particularly those produced by CSI and Lutheran theologians and church leaders. Here are some important ones from abroad giving the fruit of dialogue between Roman Catholics and American Lutherans, British Anglicans and French Protestants as well as a highly packed and condensed statement by the Faith and Order Commission of the World Council of Churches—all on the subject of the Eucharist.

There is a remarkable consensus running through them all, the result of the determination to stress the positive aspects of the reality of Christ's presence in the Eucharist while not trying the argue exactly how he is present.

At the same time one must recognise that there are several, perhaps mostly marginal and verbal, points of disagreement still to be debated, and that it is one thing for theologians to get together and produce a hopeful document, but much more difficult to take serious steps towards Church Union on the basis of it.

We all need to study this matter. Clergy in particular would do well to study it together with fellow clergy of other churches, using this valuable book as a starting point.

T.S.G.



BELIEVING IS LIVING

Prepared by

India Sunday School Union

Price Rs. 3.25

The committee set up by the India Sunday School Union has made a contribution to Christian Education by preparing a syllabus for Religious Education for classes 1 to 12, thus adding one more to those in use in schools. But this outline really gives a new approach to the teaching of Scripture. In most of the Sunday Classes, teachers make an attempt to present to the pupils the facts of the Bible so that they may get a fairly good knowledge of the life and teachings of our Lord Jesus Christ, the main doctrines of Christianity, and the Sacraments; but very little attempt is made to correlate the theoretical knowledge with practice. But this syllabus attempts to bring about the correlation by its approach through the 'experimental method' and thus helps the pupils to experience in abundance the life of Christ in their day to day living. It also attempts to do a very important thing, i.e., to help the young ones to have close contact with God.

With this object in view, the syllabus has been carefully prepared with one general theme for each class. This general theme is then sub-divided into eight themes which are the same for all except for one or two changes in the higher classes. The topic of each theme

is divided into 2 or 3 or 4 convenient units for discussion.

As the concentric method has been followed in drawing up this syllabus, it will give a very good knowledge of the life and teachings of our Lord Jesus Christ.

There is ample chance for pupils' activity. The life situation material and the integrated activity given for each topic will be very helpful for the teacher in preparing the lesson and also enable teachers to bring every pupil face to face with the living Jesus.

In this syllabus, there is no provision for memoriter. Pupils should learn as many verses as possible in their school-days so that they can be useful to them later on in life, when they have to face problems. This may be an old-fashioned idea; but it works well in India!

Very few references are used from the Bible, during the lesson. Hence the pupils may fail to have a bird's eye view of the Bible or a thorough grasp of a particular book.

It may be difficult for classes 1 to 5 if the experimental method is followed strictly. Life sketches from the Bible like the story of Abraham, Moses and Samuel can also be introduced to some extent.

The teacher has to prepare a lot, and collect visual aids and plan carefully for the integrated activity as well as for making use of the life situation material given in this book.

CONSTANCE DEVAVARAM

News from the Dioceses

'NARPOTHAGAM'

(The Tirunelveli Diocesan Magazine)
(C. S. I.)

125th Anniversary, Feb., 1974
1849-1974

Narpothagam is the official organ of the Tirunelveli Diocese of the Church of South India. It contains authoritative news of the Diocese. It is great in age and is upholding the highest in our spiritual traditions. It can be rightly

proud of its achievements. The great poet Krishna Pillai (Christian Kamban) was introduced to others through *Narpothagam*. Caldwell, author of the *Comparative Grammar of Dravidian Languages* read it, wrote articles for it and highly praised it. The first issue of *Narpothagam* came out in February, 1849. For the last 125 years, without any break, it is in circulation retaining its charm and appeal to people of all age-groups. Two thousand copies are printed each month.

It is a religious magazine with a

strong foundation. It is not published with any commercial or profit motive. Service to God and man is the only motive for its publication. God helping us, we hope to celebrate the 125th Anniversary of *Narpothagam* in the end of February, 1974, and to publish a SOUVENIR on that occasion.

VIDWAN R. S. JACOB,
Convener,

'125th Anniversary Celebration Committee' Co-Editor, *Narpothagam*

NOTICES

COMMUNITY SERVICE CENTRE TENTATIVE PROGRAMME FOR MARCH TO JUNE 1974

- March 9 Saturday**
One-day seminar on Alcoholism.
- March 10 Sunday**
Church Committee Members' Conference for Central area of the City.
- March 17 Sunday**
Inauguration of local leadership course, for Walltax Road area.
Eight two-hour sessions to follow on First Aid, Human Relations. Resource finding in Emergency, etc.
- March 23 Saturday**
Forum of Public Policy Studies on Foreign Contribution Regulation Bill, 1973.
- April 1 Monday**
Seminar on Social Change and Visual Arts.
- April 6 Saturday**
Consultation on Christian understanding of Death and Resurrection.
- April 21 & 22 Sunday and Monday**
Course on Church Administration at local level for pastors, treasurers, and secretaries.
- May 29-31**
Consultation of Moral Instruction teachers in Christian Colleges.
- June 2-7**
Course for High School Headmasters.
- June 11-20**
Ten days School of Political Economy for political and social workers.
- June 15 Saturday**
Forum of Public Policy Studies.
- June 24-29 (6 days)**
Residential course on Leadership for College Students.
- Applications to join any of these courses to be addressed to: The Associate Director, C.S.C., Balfour Road, Kilpauk, Madras-600010.

UNITED THEOLOGICAL COLLEGE

17, Miller's Road, Bangalore

Annual Refresher Course

May 2-10, 1974

Theme: *Pastoral Ministry in Evangelization*

The programme will include Bible Studies and lectures by experts, Seminars and Workshops on the theological as

well as practical issues relating to the Role of the Pastoral Ministry in Evangelization in India today.

Those who have had a full theological training and are in the pastoral ministry may attend the course.

Applications for admission to the Course should reach the Principal not later than 31st March, 1974.

HENRY MARTYN INSTITUTE OF ISLAMIC STUDIES

Announces a six-week residential course in Islamics and Christian Approach to Muslims from 17th April to 28th May, 1974, in Hyderabad. Main medium English with some use of Urdu, Hindi and Telugu. Facilities will be provided to study elementary Urdu and Arabic.

Accommodation (free) for 15 students only, with preference to those engaged in evangelistic work and recommended by their church or society.

Board. Students to arrange own meals at nearby hotels.

Fees. Sending agencies are responsible for travel, board and cost of books. (Six stipends are available for students attending entire course.)

Contact: Dr. S. V. Bhajjan, Director, Henry Martyn Institute, Box 153, Hyderabad-500001, A.P.

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(Only a limited number of people can be accepted for each course; fees payable Rs. 600 for each course.)

A copy of the prospectus can be had from the Business Manager, Christian Counselling Centre, Sainathapuram, Vellore-632001, by sending M.O. or Postal Order for Rs. 2.

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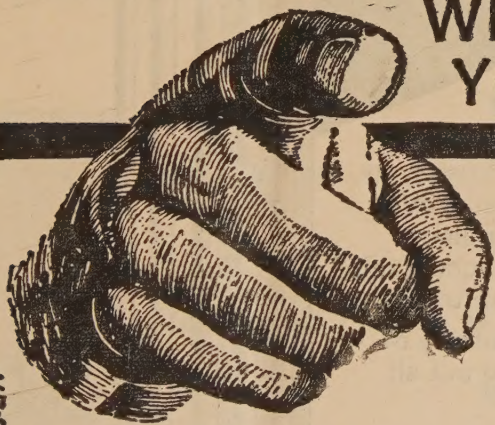
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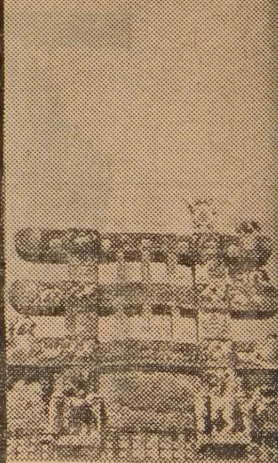
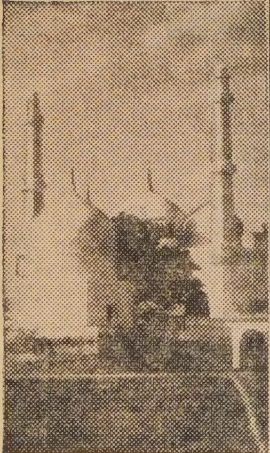
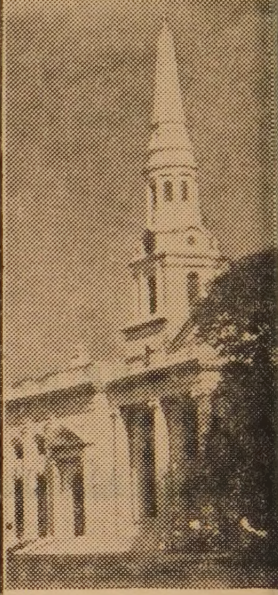
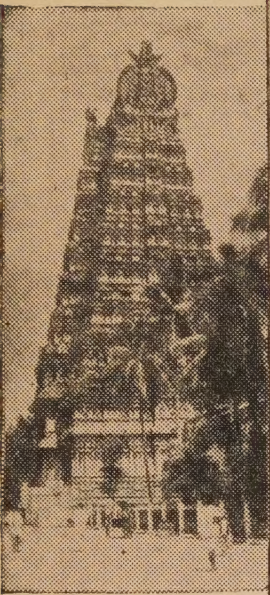

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